

REPORT

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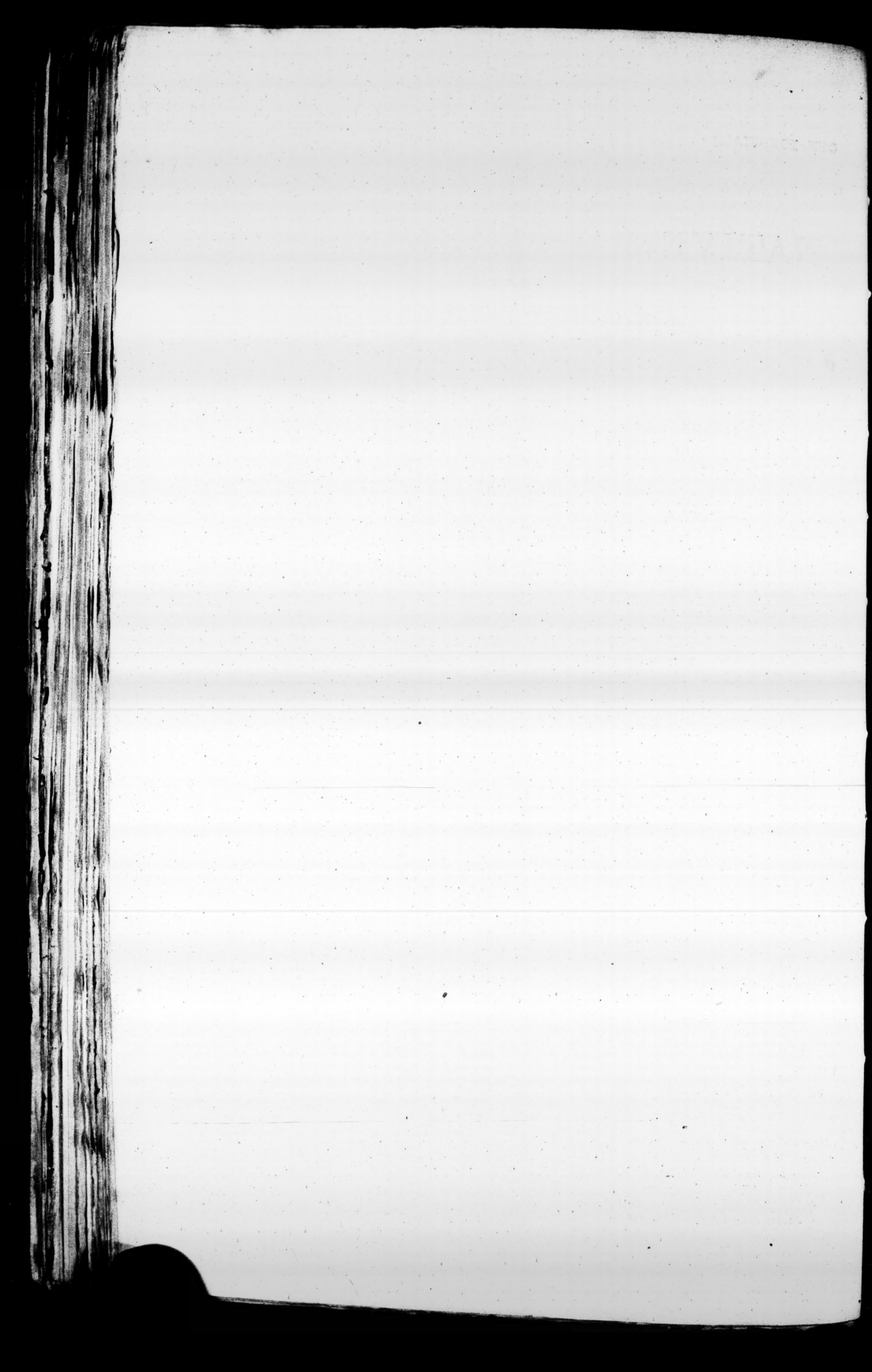
NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 26th October 1907.

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I.—FOREIGN POLITICS.

1. UNDER the marginally noted head-lines, the *Namoi Muqaddas Hablul*

The Anglo-Russian Convention
concerning Persia.

Matin [Calcutta] of the 14th October writes:—

NAMOI MUQADDAS
HABUL MATIN.
Oct. 14th, 1907.

As already noted in our previous issues, England and Russia have by their recent convention practically divided Persia between themselves, inasmuch as they now give the name of Persian Empire only to the small tract which forms the boundary of their respective portions. Surely, he who would now construe that convention otherwise, would be considered either a fool or as one who wishes to make the Persians more oblivious of their duties and interests than they have so long been. Now, what are the reasons to believe that the convention means a territorial division of Persia? They are something as follows:—

- (a) The very words and terms of the negotiation relating to the boundary line as fixed by the two powers are indicative of this;
- (b) the leading journals of the world unanimously declare that Persia has been divided between Russia and England;
- (c) nearly all the English papers, including the Times of London, are complaining of their being deceived in connection with the negotiations, which would have been something uncalled for, had the partition of Iran been other than political;
- (d) most of the honest and conscientious journals of the world, including the English newspapers, have been condemning the negotiations as unjust, specially at the time when Persians had just taken their first steps in the path of advancement;
- (e) the negotiation is not commercial inasmuch as it neither affects the commerce of Germany nor of any other Powers, and since it is not so, as it evidently appears, it can not but be taken to be political;
- (f) Had the object of the convention been any other than a political division of Persia, Russia and England would have fixed their boundaries within their own territories instead of encroaching upon that of Iran.
- (g) Had the English been sincere in their profession that their object in entering into the negotiation was to protect the frontier of India they would not have sought to fix their boundary in Khorasan and Seistan (eastward of Persia Proper). As Russia cannot invade Persia by sea its invasion will always be by land and that through Afghanistan on Peshawar or Rawalpindi or through the frontier of Khorasan or Beluchistan on Quetta.

The English and the Russians have entered into the negotiation for various reasons. In the first place because, they have received advice to expand their territory and to appropriate the revenue profits of Persia, secondly because they wish to lower the dignity of the Princess of Iran and to check the growth of any rival in their political ascendancy in Asia, and lastly because they have got terrified at the rapid advancement of Persia.

Now, the Persians have fully understood the intention of their neighbours. And they can at the same time equally understand what disaster their silence, at this crisis, will bring upon them. It will, of course, make them extinct as a nation and surely they will be reduced to the position of slaves should they yield to their neighbours and tolerate their gaining power and influence in their country. Therefore, they should think what time they have at their disposal to do something to frustrate the attempt of their enemies to injure their interest. They unanimously presume that it will not take less than two decades for England and Russia to enforce in Persia all the various terms of the convention, by degrees. So this period should not be whiled away by the Persians in pleasure and merrymaking. They have got this interval, fortunately, because the two Powers are at present engaged in matters relating to the internal affairs of their respective dominions; and also because they will not act indiscreetly in their attempt to absorb Persia, inasmuch

as should they do so their internal affairs would be injuriously affected, and get more intricate, as their Muhammadan subjects would then be estranged from them. Of course, if the Persians improve their condition in the course of eight years, so as to cease to be an object of rivalry to England and Russia, it is possible that they may remain in a settled condition, but certainly in no other case.

II.—HOME ADMINISTRATION.

(a)—Police.

SAMAY,
Oct. 11th, 1907.

2. The *Samay* [Calcutta] of the 11th October gives an account of the recent disturbance in Calcutta, in which it is

The recent disturbance in Calcutta.

alleged that the police beat people in Beadon Square after closing the gates of the park, robbed people after putting out street lamps, belaboured innocent wayfarers, and even killed many persons. Shops and bazars were looted by *gundas* with the help, active or passive, of policemen. The writer then quotes from the *Bengalee* a list of cases of assault and plunder by the police and the *gundas*.

SAMAY,
Oct. 11th, 1907.

3. The *Samay* [Calcutta] of the 11th October says that on the 26th

An Assistant Panchayet charged with being a preacher of *swadeshi*.

September last the Joint-Magistrate of Barisal called on Maulvi Minajadi, the Assistant Panchayet of the Barapika Union in No. 14 Changaria, in Jhalakati, to show cause why he should not be dismissed on the ground that he is a *swadeshi* preacher, and that he had acted as President in a *swadeshi* meeting held on the 16th May last. The Maulvi has given a spirited reply, in which he has said that on the 15th May aforesaid he had not acted as President in any *swadeshi* meeting, that it is true that he is a *swadeshi* preacher, that he considers it no crime to request others to purchase *swadeshi* articles, and that if the Joint-Magistrate should consider it advisable to dismiss him on the ground that he is a *swadeshi* preacher, he has nothing to say. It is not known whether this reply has succeeded in bringing the Joint *huzur* to his senses. But it is a relief to know that the educated and independent-spirited Musalmans of Curzonian Bengal have not lost their manliness.

AMAY,
Oct. 11th, 1907.

4. The *Samay* [Calcutta] of the 11th October says:—

Police interference with a Musalman religious meeting.

The Musalman newspapers report that the Musalmans of Kazipur in the Pabna district had organised a *maulud* or religious meeting to celebrate the anniversary of the Coronation of the Turkish Sultan, but that it was forcibly dispersed by the police. This is the first instance of the police interfering with a religious work of the Musalmans. Will this incident open the eyes of the Musalmans whom hope of being in the good graces of the Government has made anti-*swadeshi*?

HOWRAH HITAIISHI,
Oct. 12th, 1907.

5. Referring to the recent riots in Calcutta, the *Howrah Hitaiishi*

The recent riots in Calcutta.

[Howrah] of the 12th October writes as follows under the head-lines: "Fearful anarchy in Calcutta. Inhuman oppression by *gundas* belonging to the police force. Dacoity in broad day-light":—

For some time before the occurrence, it was being rumoured that the Calcutta Police would soon kick up a serious disturbance in the metropolis, but we were not at all inclined to pay any attention to that rumour. Who would believe that policemen, both white and black, and high and low, would commit dacoity and *gundaism* in the capital city of the Indian Empire, and under the nose of thousands of officials? Who would believe that Calcutta had been converted into a dominion of Mugs (Burmese) and Thugs? Who knew that English character and English rule had undergone a degeneration within a few days? We had witnessed the Barisal atrocities, and had a perfect knowledge of all that had happened in Mymensingh, Comilla, Jamalpore, Dacca and Sherpur, but still we could never dream that Calcutta might be in a complete state of anarchy for full four days.

The scene of plunder and rapine which was, however, enacted by policemen in the northern quarter of Calcutta during four successive days in the last week, fills one's mind with horror and disgust, and makes one's blood boil.

in one's veins in rage and with a desire for revenge. Most of the people who have witnessed it have been led to think that the English are having recourse to brute force for the protection of their Empire and their trade, and for the suppression of the *swadeshi*-boycott movement. The very Englishmen, who have chronicled in their histories stories of oppression committed by Burgis and Thugis and by Nadir Shah and the Roman Emperor Nero, are now surpassing all of them in barbarity of conduct and rapaciousness in administration. How will the English manage to cover the mass of iniquities committed by them? Does not the history of nations show that such oppressions as they have committed have invariably led to the downfall of the oppressing Sovereign power? Is there a single instance of a ruling power which generates the feelings of hatred, discontent, discord and revenge in the minds of the ruled gaining a permanent hold in a country?

The people of this country always believed that however diplomatic, hypocritical, greedy, avaricious and exacting the English might be, they were not barbarous or uncivilised, and that it was not their business to give the upper-hand to robbers and *budmashes*, ruffians and murderers. But can this faith be entertained any longer? People have seen or read or heard that in Calcutta policemen have, in conjunction with hired *gundas*, belaboured innocent wayfarers, beat and robbed tramway passengers, forced their way into private houses, committed all sorts of oppression on men, women and children, and at last plundered in broad day-light or in the clear light of rows of street lamps, such big bazars as Shovabazar, Shambazar, Nutanbazar, Anath Babu's Bazar and Hatibagan Bazar. When regulation *lathis* supplied by the Government have been used in breaking people's houses, safes and even heads, is it possible that they should retain their old faith in and respect for Englishmen?

We know that you Englishmen will never want for pretences, and that you will make a show of justice by taking a few subordinate officers to task and inflicting some light punishment on a few *gundas* in order to hoodwink the public and parade your impartiality and innocence. But your iniquity is too great to be covered by such means. Any attempt that you may make to hide it will fail.

Even if it be supposed for the sake of argument that the disturbance was not begun with the previous sanction of the higher authorities, there can be no doubt that it was greatly helped by their inactivity in putting a stop to it.

The *pahrawallas* now say that they had orders from their superiors to create the disturbance, while the *gundas* who belong to the class of *mehters*, sweepers, etc., say that they had actually received a bribe of four or five annas per head from Police officers for committing the plunder. We have with our own eyes seen these *gundas* standing, *lathi* in hand, side by side with police constables in the public road in Syambazar in broad daylight. The reason why most of the police constables had not their badges on is also apparent. These constables, both Native and European, most wantonly attacked and belaboured innocent wayfarers, tramway passengers, shop-keepers, etc. On Wednesday night the police took up the pretext of dispersing a public meeting in Beadon Square and severely beat thousands of innocent people after closing the gates and turning off the gas lights in the garden. But soon the tables were turned. Some of our young men forcibly took possession of a few regulation *lathis* belonging to the *pahrawallas* and collected bricks from Nutanbazar, and with them attacked the police so vigorously that the latter soon took to flight in a most ignominious manner and sought shelter in by-lanes, betel-stalls, sweet-meat shops, etc. At least 30 of them were wounded. Some of them are reported to have thrown off their uniforms and run after other fugitive policemen with shouts of *Bande Mataram*. Later on the same night the police attempted a second attack, but failed. They also failed to make any arrest. The valour and heroism of the police force, however, shone most brilliantly on the following days when innocent people were belaboured and robbed and shops and bazars were looted. It is even said that some men were killed and their dead bodies were thrown into the river. A respectable Kayastha of the Mitra denomination, living in Beadon Street, says that he actually saw a man being killed by the policemen's *lathis*. We have not yet been able to ascertain the truth of this statement.

Do the English hope to suppress the *swadeshi* movement and support their trade and Empire with the help of *gundas*? Vain hope. The more the people of the country will be oppressed and persecuted, the more keenly will they be impelled by disgust and discontent to support the *swadeshi* boycott. The foundation of the British trade and Empire will thus be gradually weakened, and the display of weakness and cowardice by the English will gradually awaken the dormant powers of the Indian people. The English are as if being impelled by fate to destruction, for they seem to have bidden good-bye to good sense and judgment. Let them beware before it is too late, and follow the path of righteousness; otherwise they are doomed.

KHULNAVASI,
Oct. 12th, 1907.

6. The *Khulnarasi* [Khulna] of the 12th October gives a brief account of the recent disturbance in Calcutta, and hopes that Mr. Halliday, who is a generous and justice-loving official, will not fail to mete out proper punishment to the offending policemen. What horror! Guardians of peace turning into destroyers of peace! If proper steps are not taken in the matter, police oppression will go on increasing, and life and property will no longer be safe in the country.

NAVAYUG,
Oct. 12th, 1907.

7. Commenting on the recent Calcutta riots, the *Navayug* [Calcutta] of the 12th October writes that the citizens of Calcutta have become extremely alarmed at the oppression committed by the police and the *gundas* employed by them.

All business in a manner came to a standstill. During the first three days of the riots (Wednesday to Friday) people lay half dead with fright, but on Friday evening a number of members of certain *samitis* paraded the streets singing *Bande Mataram*, and thereby infused strength and courage into the hearts of the citizens. If the members of these *samitis* continue, for a time at least, singing *Bande Mataram* in the streets once or twice daily, courage and strength may be instilled into the hearts of the terrified citizens. Fearless men from each section of the city should take part in this work. It would also be doing a great thing if a number of paid men of courage took regular turns of duty in keeping constant watch and ward in every part of the city. This arrangement need not be permanent, and its continuance for six months or a year would probably result in obviating all cause of alarm. In the meantime let *swadeshi* work proceed patiently and in obedience to the law.

The funds for the upkeep of these sentries should come from monthly subscriptions from house-holders and shop-keepers. The total cost will probably amount to Rs. 1,500 for each ward. These sentries should be strictly kept to the duty of defending the life and property of the citizens, and should not be allowed to participate in anything illegal. They should rather suffer themselves to be assaulted than raise their hands against others without ample provocation. To organise and supervise their work there should be Ward Committees as well as a Central Committee, for the membership of which the following names may be suggested :—

1. Babu Kally Nath Mittra, Attorney-at-law.
2. „ Jogendra Ch. Ghosh (son of Sir Chandra Madhav Ghosh).
3. „ Provas Ch. Mitra (son of Sir Romesh Chandra Mitra).
4. Mr. B. Chakravarti, Barrister-at-law.
5. Babu Subodh Ch. Mallik.
6. „ Surendra Nath Banerjee.
7. „ Krishna Kumar Mitter.
8. Kumar Hrishikesh Law.
9. Babu Janaki Nath Ray.
10. „ Prosad Das Boral.
11. „ Radha Charan Pal.
12. Mr. P. Mitra, Barrister-at-law.
13. Babu Upendra Nath Sen.
14. Sir Gurudas Banerji.
15. Dr. S. B. Mitra.
16. Babu Binod Bihari Basu (Baghbazar).

The paper also suggests that the proprietors of the *swadeshi* shops that have been looted, should be compensated from the National Fund.

8. In the course of an account of the recent Calcutta riots furnished by its reporter, the *Navayug* [Calcutta] of the 12th

NAVAYUG,
Oct. 12th, 1907.

The Calcutta riots. October writes how a little after the meeting in the Beadon Square had been broken up, a party of eight lads, expert in *lathi* play, faced a number of policemen and routed them. Four constables in the hurry of their escape hid themselves in a betel-seller's shop, and one of them left his shoes there. Again when on a subsequent occasion Maulvi Leakat Husain paraded the streets near Beadon Square with his three hundred youths carrying *lathis*, the methodical way in which they conducted themselves made the *paharawallas* retire.

9. The *Navayug* [Calcutta] of the 12th October, in giving the substance of the report on the recent Calcutta riots which has been submitted to Government by Mr. Halliday, ridicules its mild, inoffensive character, and its alluring account of the patience displayed by the police in keeping the peace on that occasion. The paper concludes:—

NAVAYUG,
Oct. 12th, 1907.

It is matter for praise indeed that men who are as very incarnations of truth do not feel at all ashamed to make unfounded statements in this way.

10. Referring to the deputation of Mr. D. Weston to collect evidence in connection with the recent riots in Calcutta, the *Daily Hitavadi* [Calcutta] of the 23rd October thinks that having regard to the fact that the police connived at, and, in some instances, took part in the looting of shops, Government as custodian of the life and property of the people ought to compensate the shop-keepers for the loss which they have suffered on this occasion.

DAILY HITAVADI,
Oct. 23rd, 1907.

11. The *Daily Hitavadi* [Calcutta] of the 23rd October reports some cases of alleged oppression on the part of the police at Mymensingh on the *Bijoya Dasami* and Partition celebration days. It was ordered that no one should take out idols for immersion in the river, unless he obtained a license and undertook not to shout *Bande Mataram* or sing patriotic songs. Many gentlemen immersed their idols in their own tanks, rather than stoop to such indignity. On the *Bijoya* day nearly 200 policemen and Gurkhas were assembled on the river side, and were eager to pick a quarrel with the people. Some men were arrested for having shouted *Bande Mataram*. On the Partition celebration day the police and the Magistrate prevented, by threats, many shop-keepers from closing their shops, the Magistrate himself attended by Gurkhas patrolled the local market, and shop-keepers were ill-treated by the police in his presence. Then as if to keep up the prestige of the police, some *swadeshites* and *swadeshi* traders were arrested on a charge under section 107 of the Indian Penal Code.

DAILY HITAVADI,
Oct. 23rd, 1907.

(b)—Working of the Courts.

12. The *Daily Hitavadi* [Calcutta] of the 11th October, in reporting how Mr. Justice Mitra (along with Mr. Justice Chitty), has granted a rule on the Chief Presidency Magistrate in the case of the Printer of the *Bande Mataram*, remarks that this action of the Judge may elicit unfavourable comments from the European community, but the natives of the country are pleased at it as an act of justice.

DAILY HITAVADI,
Oct. 11th, 1907.

13. In reporting the manner in which Mr. Kingsford lately declined to comply with Mr. C. R. Das's suggestion for adjournment, on the ground of his physical unfitness to proceed with the defence in the *Sandhya* case, the *Nyayug* [Calcutta] of the 12th October writes that after this Mr. Kingsford cannot be held to be an official of a civilised Government in a civilised country. His conduct on this occasion well betrays the dignity of his birth.

NAVAYUG,
Oct. 12th, 1907.

(c)—Local Self-Government and Municipal Administration.

14. The *Sammilani* [Serampore] of the 5th October says that the extraordinary virulence with which cholera is raging in Serampore, in the Hooghly district, has created a panic in the locality. The local Municipality is showing culpable inactivity in the matter.

SAMMILANI,
Oct. 5th, 1907.

SAMMILANI,
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15. The *Sammilani* [Serampur] of the 5th October says that since the last rains fever and cholera have been raging virulently in the Arambagh Subdivision of the Hooghly district. The virulence of cholera is being particularly felt in Bali, Kalagechha, Radhavallavpur and some other villages within the Subdivision. A great deal of the evil may be averted by proper care on the part of the authorities.

DAILY HITAVADI,
Oct. 18th, 1907.

16. The *Daily Hitavadi* [Calcutta] of the 18th October says that complaints are frequent against the working of the South Dum-Dum Municipality. It is said that some of the tax-collectors in the service of the Municipality illegally levy extra rates upon poor rate-payers. The matter has been brought to the notice of the Municipality, but as yet to no effect. It is hoped that the Chairman and the Vice-Chairman of the Municipality will bestir themselves to put down the practice.

(g)—*Railways and Communications, including Canals and Irrigation.*

DAILY HITAVADI,
Oct. 11th, 1907.

17. The *Daily Hitavadi* [Calcutta] of the 11th October writes that the Eastern Bengal State Railway authorities now insist on all goods to be booked at Sealdah being marked so as to show whether they contain country-made or foreign things. They even sometimes tamper with the packages and open their covers to satisfy themselves as to which description of goods each contains. And those packages which contain country-made things are unduly delayed in transit. The paper concludes by calling on the Railway Board to interfere in this matter.

SAMAY,
Oct. 11th, 1907.

18. The *Samay* [Calcutta] of the 11th October says that recently the Booking-clerk of the Dinajpur Station on the East Indian Railway refused, in consultation with the Station Master, to sell a platform ticket to a young man on the ground that he looked strong in physique, so that his presence on the station platform might be dangerous to some *sahebs* who were travelling by the train which was in at that time.

DAILY HITAVADI,
Oct. 12th, 1907.

19. Referring to the complaint made by some people that the Eastern Bengal Estate Railway authorities have been deliberately delaying the transmission of packages containing *swadeshi* goods during the *Pujas* the *Daily Hitavadi* [Calcutta] of the 12th October says that this expedient of the Railway Authorities is quite natural inasmuch as the railways in this country are mainly intended to further the interests of British commerce. The people ought, under the circumstances, to retaliate by eschewing British goods at all costs by sending goods by boat where possible instead of by rail and by forming *swadeshi* steamer companies.

(h)—*General.*

SAMAY,
Oct. 11th, 1907.

20. The *Samay* [Calcutta] of the 11th October says that the Deputy Magistrate of Kishorganj, in the Mymensingh district, called Babus Surendra Nath Sen and Pyari Mohan Ray, the popular leaders of the place, to him, and behaved most discourteously with them. Seats were not offered to them, and they were called most mischievous men. Surendra Babu was threatened with punishment under section 107 of the Indian Penal Code, and it was said that a punitive police force would be quartered at the place. Subsequently Mr. Clarke, the District Magistrate, and the Divisional Commissioner came to Kishorganj. The former called Surendra Babu to his camp and behaved very badly with him, because he refused to give up *swadeshi* agitation. The conduct of the Divisional Commissioner towards the leaders was, however, very courteous. He tried to induce them to send Surendra Babu out of Kishorganj, but failed.

DAILY HITAVADI,
Oct. 12th, 1907.

21. Referring to the magisterial order prohibiting public meetings in Calcutta, the *Daily Hitavadi* [Calcutta] of the 12th October says:—

So at last Government is obliged to gag the mouths of the much maligned and hitherto despised Bengalis, and that in the second city in the British Empire! It has not escaped our observation that this move on the part of the authorities is chiefly directed against the *Swadeshi* agitation, and that much more than this is in store for us. The gagging of the Press, the harassment of *Swadeshi* dealers as also of those who make use of *Swadeshi* articles are still to follow. Only the insane can expect that the English will coolly look on while their dearly bought Indian Commerce, for which no sacrifice can be too much, goes to the dogs. The only wonder is that the officials could forbear so long.

The official wrath is mainly directed against our young men, although it was the Police who behaved themselves most shamefully on the occasion of the recent disturbance. But the officials should remember that to kill the *swadeshi* is beyond their power and that in spite of the order prohibiting meetings at public places, the monster meeting of 30th *Ashwin* will take place.

22. Referring to Mr. Collins's enquiry into the recent disturbance in Calcutta, the *Daily Hitavadi* [Calcutta] of the 13th

DAILY HITAVADI,
Oct. 13th, 1907.

The enquiry into the recent disturbance in Calcutta.

October says that Mr. Collins had to hurry it through, in order to finish it in two days. Much of the evidence that was available against the police could not be taken. The Lieutenant-Governor had desired that the enquiry should be of a very searching nature, but it turned out to be most unsatisfactory. Such an enquiry may save certain officials from the wrath of their superiors, but it will not save them from the hands of God.

Mr. Collin's inquiry into the Calcutta riots.

23. The *Daily Hitavadi* [Calcutta] of the 12th October writes:—

DAILY HITAVADI,
Oct. 12th, 1907.

Mr. Collin refused to examine the witnesses whom Babu Jatindra Nath Basu, Attorney-at-law, a nephew of the Hon'ble Babu Bhupendra Nath Bose, offered to produce before him. It has transpired that Mr. Collin did not fully record the statements of the witnesses examined, and omitted those portions which went against the Police. Many of the witnesses bitterly wept while giving evidence. Mr. Collin, however, seemed to take no notice of the fact and his sympathies were apparently on the side of the police.

The proposed Advisory Council of Notables and the Legislative Council reforms.

24. The *Daily Hitavadi* [Calcutta] of the 22nd October writes:—

DAILY HITAVADI,
Oct. 22nd, 1907.

The political leaders of our country are not, according to our rulers, aware of the real condition of the people. Nor are our middle class men, who are educated and daily come in direct contact with the masses, able to form a correct estimate of their wants and grievances. It is only the Rajas and the Maharajas who seldom leave the precincts of the zenana to enquire into the condition of the people, that are qualified to be members of the Advisory Council, for are they not the "real and natural leaders of the people"?

Again, the rulers do not like to see members of the legal profession predominate in the Legislative Councils and they have come to the conclusion that the greater the number of members who are ignorant of law the better will it be for the interests of the public. Provision has accordingly been made to appoint half-educated, ease-loving and fawning sycophants in place of highly educated men trained in politics as Members of Legislative Councils. Mr. John Morley has approved of the scheme, thereby establishing his claim to be known as "Honest John."

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

25. Referring to the imminence of a famine in many parts of India, specially in the United Provinces, the *Daily*

DAILY HITAVADI,
Oct. 13th, 1907.

The prospect of a famine in India.

Hitavadi [Calcutta] of the 13th October says that it will not do to rely on the mercy of the Government for measures of relief, nor will it serve any useful purpose to criticise the conduct of the Government in the matter. The people of the country must bestir themselves to save the lives of their countrymen.

SAMMILANI,
Oct. 5th, 1907.

15. The *Sammilani* [Serampur] of the 5th October says that since the last rains fever and cholera have been raging virulently in the Arambagh Subdivision of the Hooghly district. The virulence of cholera is being particularly felt in Bali, Kalagechha, Radhavallavpur and some other villages within the Subdivision. A great deal of the evil may be averted by proper care on the part of the authorities.

DAILY HITAVADI,
Oct. 18th, 1907.

16. The *Daily Hitavadi* [Calcutta] of the 13th October says that complaints are frequent against the working of the South Dum-Dum Municipality. It is said that some of the tax-collectors in the service of the Municipality illegally levy extra rates upon poor rate-payers. The matter has been brought to the notice of the Municipality, but as yet to no effect. It is hoped that the Chairman and the Vice-Chairman of the Municipality will bestir themselves to put down the practice.

(g)—*Railways and Communications, including Canals and Irrigation.*

DAILY HITAVADI,
Oct. 11th, 1907.

17. The *Daily Hitavadi* [Calcutta] of the 11th October writes that the Eastern Bengal State Railway authorities now insist on all goods to be booked at Sealdah being marked so as to show whether they contain country-made or foreign things. They even sometimes tamper with the packages and open their covers to satisfy themselves as to which description of goods each contains. And those packages which contain country-made things are unduly delayed in transit. The paper concludes by calling on the Railway Board to interfere in this matter.

SAMAY,
Oct. 11th, 1907.

18. The *Samay* [Calcutta] of the 11th October says that recently the Booking-clerk of the Dinajpur Station on the East Indian Railway refused, in consultation with the Station Master, to sell a platform ticket to a young man on the ground that he looked strong in physique, so that his presence on the station platform might be dangerous to some *sahebs* who were travelling by the train which was in at that time.

DAILY HITAVADI,
Oct. 12th, 1907.

19. Referring to the complaint made by some people that the Eastern Bengal Estate Railway authorities have been deliberately delaying the transmission of packages containing *swadeshi* goods during the *Pujas* the *Daily Hitavadi* [Calcutta] of the 12th October says that this expedient of the Railway Authorities is quite natural inasmuch as the railways in this country are mainly intended to further the interests of British commerce. The people ought, under the circumstances, to retaliate by eschewing British goods at all costs by sending goods by boat where possible instead of by rail and by forming *swadeshi* steamer companies.

(h)—*General.*

SAMAY,
Oct. 11th, 1907.

20. The *Samay* [Calcutta] of the 11th October says that the Deputy Magistrate of Kishorganj, in the Mymensingh district, called Babus Surendra Nath Sen and Pyari Mohan Ray, the popular leaders of the place, to him, and behaved most discourteously with them. Seats were not offered to them, and they were called most mischievous men. Surendra Babu was threatened with punishment under section 107 of the Indian Penal Code, and it was said that a punitive police force would be quartered at the place. Subsequently Mr. Clarke, the District Magistrate, and the Divisional Commissioner came to Kishorganj. The former called Surendra Babu to his camp and behaved very badly with him, because he refused to give up *swadeshi* agitation. The conduct of the Divisional Commissioner towards the leaders was, however, very courteous. He tried to induce them to send Surendra Babu out of Kishorganj, but failed.

DAILY HITAVADI,
Oct. 12th, 1907.

21. Referring to the magisterial order prohibiting public meetings in Calcutta, the *Daily Hitavadi* [Calcutta] of the 12th October says:—

So at last Government is obliged to gag the mouths of the much maligned and hitherto despised Bengalis, and that in the second city in the British Empire! It has not escaped our observation that this move on the part of the authorities is chiefly directed against the *Swadeshi* agitation, and that much more than this is in store for us. The gagging of the Press, the harassment of *Swadeshi* dealers as also of those who make use of *Swadeshi* articles are still to follow. Only the insane can expect that the English will coolly look on while their dearly bought Indian Commerce, for which no sacrifice can be too much, goes to the dogs. The only wonder is that the officials could forbear so long.

The official wrath is mainly directed against our young men, although it was the Police who behaved themselves most shamefully on the occasion of the recent disturbance. But the officials should remember that to kill the *swadeshi* is beyond their power and that in spite of the order prohibiting meetings at public places, the monster meeting of 30th *Ashwin* will take place.

22. Referring to Mr. Collins's enquiry into the recent disturbance in Calcutta, the *Daily Hitavadi* [Calcutta] of the 13th October says that Mr. Collins had to hurry it through, in order to finish it in two days. Much of the

The enquiry into the recent disturbance in Calcutta.

evidence that was available against the police could not be taken. The Lieutenant-Governor had desired that the enquiry should be of a very searching nature, but it turned out to be most unsatisfactory. Such an enquiry may save certain officials from the wrath of their superiors, but it will not save them from the hands of God.

DAILY HITAVADI,
Oct. 13th, 1907.

Mr. Collin's inquiry into the Calcutta riots.

23. The *Daily Hitavadi* [Calcutta] of the 12th October writes:—

Mr. Collin refused to examine the witnesses whom Babu Jatindra Nath Basu, Attorney-at-law, a nephew of the Hon'ble Babu Bhupendra Nath Bose, offered to produce before him. It has transpired that Mr. Collin did not fully record the statements of the witnesses examined, and omitted those portions which went against the Police. Many of the witnesses bitterly wept while giving evidence. Mr. Collin, however, seemed to take no notice of the fact and his sympathies were apparently on the side of the police.

DAILY HITAVADI,
Oct. 12th, 1907.

The proposed Advisory Council of Notables and the Legislative Council reforms.

24. The *Daily Hitavadi* [Calcutta] of the 22nd October writes:—

The political leaders of our country are not, according to our rulers, aware of the real condition of the people. Nor are our middle class men, who are educated and daily come in direct contact with the masses, able to form a correct estimate of their wants and grievances. It is only the Rajas and the Maharajas who seldom leave the precincts of the zenana to enquire into the condition of the people, that are qualified to be members of the Advisory Council, for are they not the "real and natural leaders of the people"?

Again, the rulers do not like to see members of the legal profession predominate in the Legislative Councils and they have come to the conclusion that the greater the number of members who are ignorant of law the better will it be for the interests of the public. Provision has accordingly been made to appoint half-educated, ease-loving and fawning sycophants in place of highly educated men trained in politics as Members of Legislative Councils. Mr. John Morley has approved of the scheme, thereby establishing his claim to be known as "Honest John."

DAILY HITAVADI,
Oct. 22nd, 1907.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

25. Referring to the imminence of a famine in many parts of India, specially in the United Provinces, the *Daily Hitavadi* [Calcutta] of the 13th October says that it will not do to rely on the mercy of the Government for measures of relief, nor will it serve any useful purpose to criticise the conduct of the Government in the matter. The people of the country must bestir themselves to save the lives of their countrymen.

The prospect of a famine in India.

DAILY HITAVADI,
Oct. 13th, 1907.

MEDINI BANDHAB,
Oct. 14th, 1907.

26. The *Medinibandhab* [Midnapore] of the 14th October says that there is severe distress among the poorer classes in Midnapore. The condition of the crops is deplorable, owing to failure of the rains.

DAILY HITAVADI,
Oct. 21st, 1907.

27. The *Daily Hitavadi* [Calcutta] of the 21st October apprehends famine in Bengal, owing to failure of the rains. This evil, due either to the sins of the Sovereign or to the ill-luck of the people, must be gravely aggravated by the exportation of food-grains to foreign countries, if it be allowed to go on unchecked. The writer calls upon the *Anna-rakshini Sabhas* to take timely precautions.

DAILY HITAVADI,
Oct. 22nd, 1907.

28. The *Daily Hitavadi* [Calcutta] of the 22nd October say that Government should make extraordinary preparations to face the impending famine, otherwise serious loss of life must follow. The suggestion of the *Empire* that a portion of the Victoria Memorial Fund should be utilised in mitigating the ravages of famine should receive the earnest consideration of the rulers.

VI.—MISCELLANEOUS.

BURDWAN
SANJIVANI,
Oct. 8th, 1907.

29. Addressing the Goddess *Durga*, the *Burdwan Sanjivani* [Burdwan] of the 8th October thus apostrophizes the Goddess

An invocation to the Goddess *Durga*:—

O blissful Mother! you have come, but why are the homes of the Bengalis cheerless? We are traitors to our country, and apostates to our religion. We are great sinners. We have defiled your holy shrine by covering it with cloths contaminated with the fat of cows and swine. It makes us shudder to think that we have ourselves eaten salt and sugar mixed with the blood and bone of cows and swine, and have also offered them to you. When we did this in ignorance, you forgave us; but now that we know the truth about salt and sugar, will you forgive us if we repeat the offence? Indeed, all our sorrows are due to our sins committed with full knowledge of their nature. O Mother, forgive us, give us sufficient moral and physical power to enable us to uphold our religion!

DAILY HITAVADI,
Oct. 11th, 1907.

30. The *Daily Hitavadi* [Calcutta] of the 11th October calls upon all concerned, whether educated or uneducated, land-holders or cultivators, rich or poor, to strive their best to combine and raise the price of jute.

An agitation to this end, it is urged, will be as beneficial to the country as the *swadeshi* agitation. The state of the crops in Northern India suggests apprehension, if not of a famine, at least, of acute scarcity of food in Bengal. It would be folly therefore if the cultivators, yielding to the persuasions of the middlemen, sell jute cheap, when they can, if they will, raise its price considerably, having practically a monopoly of the commodity.

DAILY HITAVADI,
Oct. 11th, 1907.

31. The *Daily Hitavadi* [Calcutta] of the 11th October has the following address to the Mother *Durga*:—

An appeal to the Goddess *Durga*. Mother, go in thy murderous, war-infuriated aspect, and confront him for whom unrest has come into the land, for whom Bengal is almost become a cremation ground, and who is thy enemy and thy sons' enemy! With the blood of the enemy appease the thirst for blood of the *pretinis* (demonesses)!

DAILY HITAVADI,
Oct. 11th, 1907.

32. The *Daily Hitavadi* [Calcutta] of the 11th October contains a poem addressed to the Goddess *Durga*, in the course of which the following occurs:—

A poem.

We keep fasting all the year round.
The base-born comes and snatches away the food in our homes, and the goddess of our prosperity.
Seest thou not the *asura* (demon) who loots the country of thy sons?
Descend in thy aspect of the destroyer of demons.
Let the drum of war sound,
And let us to-day do thee worship, terrible and grand, in human blood.

33. The *Howrah Hitaishi* [Howrah] of the 12th October says that all

A pleader refuses to entertain an anti-*swadeshi* man's case.

pleaders, medical men and religious priests in the country should emulate the conduct of Babu Nabin Chandra Das, a pleader of the Bhola Munsifi, who has sternly refused to entertain the case of one Durga Charan Shaha, on the ground that the latter is an enemy of *swadehsi*. This sort of resistance is more effective than the use of swords and cannon. Surely the strength possessed by the country is not less effective than brute force.

HOWRAH HITAIISHI,
Oct. 12th, 1907.

34. The *Howrah Hitaishi* [Howrah] of the 12th October says:—

The effect of the disturbance in Calcutta.

The other day at Barra Bazar, in Calcutta, a *sarkar* employed in a piece-goods shop said with great feeling that two little boys had been mercilessly beaten before his eyes, and that his own nephew had had his head broken during the late disturbance. He then vehemently said that thenceforward he would use *swadeshi* goods, and *swadeshi* goods only, however much they might cost him. It is a pleasure to see that the blood spilled at Beadon Park was not spilled in vain.

HOWRAH HITAIISHI,
Oct. 12th, 1907.

35. Addressing the Goddess Durga, the *Howrah Hitaishi* [Howrah] of the 12th October says:—

An invocation.

O mother, we have neither food nor shelter nor sufficient raiment. We have not even water to allay our thirst. O mother, everything, everything is gone! That *Rakshas* (demon), who is our guardian, has devoured everything we had. The sources of water-supply in the country have all been poisoned and polluted. Hundreds of mills pour the night-soil of the coolies employed in them into the sacred waters of the Ganges. All animals of sacrifice, such as goat, sheep, etc., have been devoured by the *Rakshas*. And where shall we get good *kun-kum* (a red-coloured powdery thing) for you, O mother? The evil-doing foreign merchants have converted it into dried beef.

HOWRAH HITAIISHI,
Oct. 12th, 1907.

36. The *Howrah Hitaishi* [Howrah] of the 12th October quotes from the

Objectionable matter in *bideshi* articles.

"Encyclopædia Britannica", and cites other authorities to show that *bideshi* sugar, salt, cotton-goods and saffron are all contaminated with the fat, flesh, bone or blood of cows and swine. The writer also says, on the authority of a writer in the *Times*, that enamel ware is poisonous.

HOWRAH HITAIISHI,
Oct. 12th, 1907.

37. Referring to the Partition day, the *Howrah Hitaishi* [Howrah] of the 12th October says that as this day happens this

The Partition day.

year to be a day of fasting, being *ekādashi* (the day of the 11th phase of the moon) and a day of social greetings as following the *Vijaya* or the last day of the Durga Puja among the Hindus, and also a day of fasting and social greetings among the Musalmans as a Ramjan day, it will no doubt be celebrated very effectively this year, and finally lead us to success.

HOWRAH HITAIISHI,
Oct. 12th, 1907.

38. Referring to the donation of Rs. 600 which the Maharaja of Burdwan

The Maharaja of Burdwan's contribution to the Clive Memorial Fund.

is said to have contributed to the Clive Memorial Fund, the *Daily Hitavadi* [Calcutta] of the 12th October remarks:—

DAILY HITAVADI,
Oct. 12th, 1907.

The virtues of the Maharaja Adhiraj of Burdwan are indeed infinite. He now passes days and nights in the contemplation of the red coloured gods. Whatever is red is to him highly sacred. What wonder that such a superbly loyal person should subscribe to the Clive Memorial Fund? What better use of money can be conceived than this? He can spend his vast fortune in any way he likes. But when he presumes to teach people lessons of history he proves himself a nuisance, pure and simple.

39. Addressing the Goddess Durga, the *Khulnavasi* [Khulna] of the 12th

An invocation.

October says that the wound which she had seen inflicted on the heart of Mother Bengal two years ago has, instead of healing up, been widening all the time. If any son of the Mother happens to express sorrow and mortification at this, he is either sent to jail or cut with stripes. The children of the soil are being compelled by oppressions to buy *bideshi* articles against their will. Peaceful Bengal has been turned into a scene of fearful anarchy. O Mother, save us by re-establishing peace in the country and good feelings between the rulers and the ruled.

KHULNAVASI,
Oct. 12th, 1907.

KEULNAVASI,
Oct. 12th, 1907.

40. While invoking the Goddess Durga, the *Khulnavasi* [Khulna] of the 12th October writes as follows:—

An invocation.

We have arrived at the last stage of oppression. Now we must either fall or rise. When death is our only refuge, come brethren, let us strengthen our weak minds by invoking the Mother. If our minds be instilled with a shred of power, however small, coming from Her in whom all power resides, the fiery eyes of our enemies will not be able to move us. Stand on your legs and let brother be united with brother, and all sorrow, misery, poverty and oppression will vanish from India.

DAILY HITAVADI,
Oct. 13th, 1907.

Contraction of foreign trade in Bengal.

41. The *Daily Hitavadi* [Calcutta] of the 13th October quotes statistics to show the contraction of foreign trade in Bengal, due to *swadeshi*

agitation.

MEDINIBANDHAB,
Oct. 14th, 1907.

42. Referring to the controversy now raging between the moderates and the extremists in this country on the subject of the election of a President for the next sitting of the Indian National Congress at Nagpur, the *Medinibandhab* [Midnapore] of the 14th October says:—

If the truth must be told there can be no doubt that that lion among men, Mr. B. G. Tilak, is the fittest person to occupy the presidential chair at the next congress.

DAILY HITAVADI,
Oct. 21st, 1907.

43. Referring to the messages telegraphed by Reuter from India to England which have been pronounced to be false and exaggerated even by influential English newspaper editors, the *Daily Hitavadi* [Calcutta] of the 21st October observes that these lying reports have deceived many people. Is there no means of putting a stop to such a state of things?

"Reuter's truthfulness."

DAILY HITAVADI,
Oct. 21st, 1907.

44. Referring to the view expressed by the *Indian Daily News* that the Government of India was not well advised in having recourse to fresh legislation for the purpose of putting a stop to political meetings, the *Daily Hitavadi* [Calcutta] of the 21st October says:—

The view of the *Indian Daily News* on the Sedition Meetings Bill.

It may be taken for granted that the rulers will turn a deaf ear to such words of wise counsel. As they have lost all sober sense, it is certain that they will not pay any heed to all that we may say by way of dissuading them from the course which they have chosen.

DAILY HITAVADI,
Oct. 23rd, 1907.

45. The *Daily Hitavadi* [Calcutta] of the 23rd October has the following under the heading—King and Loyalty to the King:—

Loyalty.

Many people think that those who advocate the *swadeshi* and the "boycott" are opposed to the Government, though it is doubtful whether men who hold that opinion are always disinterested and open-hearted. They have, however, been led to form this belief on account of the Government showing a firm determination to check the *swadeshi* and the "boycott." It cannot be admitted that the subjects of a Government become antagonistic to it as soon as it opposes their interests; but, on the contrary, the Government in such cases can be called hostile to the people and not the people to the Government.

The *swadeshi* and boycott agitation had its origin in the partition of Bengal, which was effected by Lord Curzon only with a view to check the rising spirit of the Bengali people. The cause is now far removed from the people's minds, but the effect, the present agitation, has spread all over the land. The true motive of the agitation is to make India prosperous, which our rulers do not like because it is against the interest of their own commerce.

The respect due to a person depends on the nature of the person himself; and if even parents, on account of any improper or inhuman acts of their own, prove themselves to be injuring the welfare of their children, such parents lose the respect of their children. The Indians, who are naturally of a religious turn of mind, have always looked up to and worshipped their Sovereigns, not excepting the Moghul Emperor who professed a faith different from their. But now Englishmen are oppressing Indians, who are helpless and dependent on them, and it cannot be expected that the latter will love and respect the former in return. The Hindu *shastras*, while enjoining the highest esteem

for a Sovereign, also recommend that a ruler who is false to his duties is to be killed like a mad dog. Hence to make the Indians loyal to their rulers, the rulers must do their duties.

46. The *Sandhya* [Calcutta] of the 23rd October dwells on the undue

Certain prominent Bengalis criticised.

and inexplicable partiality towards the *Feringhis* exhibited by Babus Rash Bihary Ghosh, Bhupendra Nath Basu and Narendra Nath Sen and insinuates

that the attitude of the lastnamed gentleman would not be what it now is if he had received from his countrymen the honor allowed to Surendra Nath. The paper concludes:—

"How little is the value of agitation in a country in which men of this type are held to be leaders? The *Swadeshi* agitation has exposed the true character of all."

47. The *Sandhya* [Calcutta] of the 23rd October has the following in an article under the heading "The *Feringhi's* ways

"The *Feringhi's* ways are accompaniments of sin."

are accompaniments of sin":—

The *feringhi* picked up the zamindari of India from the dung-hill (*lit.*, a depository of filth and dirt). Nobody gave it to him, nor did he at first entertain so high an aspiration. Though picked up from the dung-hill, yet it has made the *feringhi* immensely rich (*lit.*, red). The son of a woman who gathers cowdung cakes has at once developed into a perfect votary of luxury. Is it possible that the *feringhi* should give up such a zamindari easily? He will stake everything in order to keep it in his possession. He will forge laws and gag our mouths, send us to jail to keep under control, use *lathis* and guns and also fire cannon.

From the creation of the world, from the dawn of the development of human societies, every nation that acquired a similar possession, likewise hazarded everything to safeguard it. But man cannot retain what by its very nature is transitory and cannot endure for ever. The *feringhi* too will fail to retain (such a possession). This is our only hope. To try to give permanence to a thing which is transitory is only to encourage sin. Youth is not permanent. Any one trying to secure it (by force) sinks into the mire of sin. Prosperity and territorial possessions do not last for ever. The nation that attempts to retain them (by force) hopelessly flounders in the mighty ocean of unrighteousness.

These laws and regulations, this display of force and *jabardasti*, these

These methods, as mentioned in Hindu works on polity, are four, viz., *sama* (peace, conciliation), *dana* (gifts, subsidising an enemy), *bheda* (creation of disunion) and *danda* (war, punishment.)

attempts at the use of *sama* (conciliation, *lit.*, peace), and *dana* (gifts) and other methods are only attempts at encompassing an impossibility (*lit.*, of accomplishing what cannot be accomplished). There is unrighteousness at the commencement of this

attempt, there is unrighteousness in its middle, and it necessarily ends in unrighteousness. Where there is unrighteousness there is death at hand. The *Feringhi* carried away by his intoxication of pride, fails to realise this; and because he fails to do this, he, like the spider, is getting entangled in the net of unrighteousness which he is weaving around himself. In this way all old and ancient great nations were destroyed by getting entangled in the nets woven by themselves.

The Providence which is to bring about the destruction of the *Feringhi* is not different (from the Providence ruling over the destinies of other peoples), and the order of nature cannot be contrary in this case. This is our another ground of hope. We never cherished the illusion (*lit.* dreamt the bad dream), nor is there any likelihood of our ever doing so, that the *Feringhi* will leave India, clear out bag and baggage, and we shall establish *swaraj* and be ourselves Rajas and wazirs. Nor is it a fact that we have strengthened our hearts with this false (*lit.* wicked) hope. What we mean is this that those of our Hindu society who have received English education and are either in the *Feringhi's* service or are engaged in paying court to him, those Hindus and Mahomedans have "lost their 'maternal uncles' in the market place," (as the saying goes, that is to say, they have forgotten everything in their love for the *Feringhi*.)

Not only have they become oblivious of their own selves, but they have also surrendered their all at the *Feringhi's* feet. If the *Feringhi* could have managed to continue this show of love a little longer, then even the vestige of our existence

SANDHYA,
Oct. 23rd, 1907.

SANDHYA,
Oct. 23rd, 1907.

would have disappeared. But as we have said, the son of a mother, who is a picker of faggot, has completely gone off his head by a few days' occupation of the regal seat. It is for this that we too have got an opportunity of recovering ourselves. Herein lie our hopes and aspirations. It is for this that we say, "the *Feringhi's* ways are the accompaniments of sin." If you adopt the *Feringhi's* ways, you are certain to fall into sin; you shall have to come out of our own (legitimate) sphere and take to evil ways and partake of unclean food. On the other hand, the *Feringhi's* attitude towards ourselves is also an accompaniment of sin; if tyranny and oppression are not sins, what else can be so? A perusal of the draft of the new gagging law has therefore made us hopeful. The Jijia of Aurangzeb and the gagging law of *Lat Minto* are of the same category. That was a beginning, and this also is a beginning. The Hindu came to find out the Moghul with the help of the Jijia, and the new gagging law will enable Hindus and Musalmans to gradually find out the *Feringhi*. When complete knowledge (of the *Feringhi*) is gained, the game will be won.

RAJENDRA CHANDRA SHASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 26th October, 1907.

Confidential.]

[No. 43 of 1907.]

REPORT (PART II)

ON

NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 26th October 1907.

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II.—HOME ADMINISTRATION.

(a) Police.

1156. In contrasting the treatment accorded to Babu Durga Charan

This and that.

Sanyal, the accused in the railway outrage case, with that accorded to Mr. Sterling, Assistant Editor

WORLD'S
RECORDER.

15th October 1907

of the *Civil and Military Gazette*, who is charged with having shot his native servant dead, the *World's Recorder* declares that the difference in treatment is due to the one being "black" and the other "white." Commenting on this the journal goes on to remark that if the English are no longer looked up to with any respect and regard, it is they themselves who have created the situation by their selfish policy and utter indifference to the claims and dues of the subject races. The paper concludes by urging the improvement of the relations between the rulers and the ruled and an amendment of the policy of the former.

1157. The *Bengalee* is disappointed at there being no Commission

BENGALIAN.

19th October 1907

The Commission into the recent disturbances.

appointed to enquire into the cause of the recent disturbances, and describes Mr. Collin's investigation as "a hole-and-corner enquiry, from which

the representatives of the Press were excluded." The community is urged to appoint a Commission of its own, and it is hoped the Associations will move in the matter.

1158. With reference to the new Commission of Enquiry (to be conducted

AMRITA BAZAR

PATRIKA.

22nd October
1907.

The Commission of Enquiry into the recent riots.

by Mr. Weston, the *Amrita Bazar Patrika* suggests that, to facilitate matters, the Government should instruct Mr. Weston to use the statements on oath

recorded before the non-official Commission, and not to place such statements in the hands of the Police to enable the latter to come prepared with their rebutting evidence. With regard to compensation, the journal is not sure whether the Government is legally bound to pay any or not; but there is no doubt that morally it is bound to do so. If it can be shown that shops were looted or people plundered and assaulted in the very presence of the Police, the Government cannot escape from its responsibility when these men are under their control. The compensation has to be paid from a fund which belongs to the people, and as it is the latter's wish that the sufferers be so compensated, why should not the Government respect such a wish of the people when it is only the custodian of the latter's money.

1159. The last Partition Day anniversary, says the *Bengalee*, should

BENGALIAN.

23rd October 1907.

Police and politics.

teach the bureaucracy and the Police that there is not the least foundation for the assumption that

the presence of the Police is necessary to secure orderliness at our public meetings, or to prevent possible breaches of the peace at those meetings. The authorities are welcome to take notes of speeches delivered, but the most suitable instruments for the purpose should be selected. The journal would be glad to know what training the Police reporters have had in taking verbatim notes of speeches delivered in colloquial Bengali, whether the original notes taken in Police shorthand are preserved and if they are available for inspection along with the verbatim notes transcribed from the originals. Their worthlessness when publicly scrutinized was exemplified in the Rawalpindi case, which should serve as a warning to the bureaucracy. The proposed Bill, depriving the people of the right of lawful public meeting, condemns itself, for a measure that strikes fatally at the root of British policy in India should never be enacted. The alien bureaucracy should not close up one of the great media of communication between the rulers and the ruled. With public meetings stopped, the bureaucracy is thrown into the arms of the Police, and the consequences are disastrous. The Government should therefore pause before taking such a fatal step. The existing law is adequate enough to punish sedition, spoken or written. The Seditious Meetings Bill will, if the present policy be maintained, lead to the introduction of a similar Bill affecting the platform and, later, to the suppression of colleges and schools.

BENGALUR.
23rd October 1907

1160. The *Bengalee* declares that if the People's Commission of Enquiry into the recent disturbances has done nothing else, it has at least demonstrated how ridiculously inadequate Mr. Collin's enquiry was. The evidence it has collected ought to convince everybody who keeps an open mind that the Indian section of the Press did not in the least exaggerate matters when they associated the subordinate police with the disturbance. Barring a few exceptions, hardly any witness has been examined by the Commission who has not deposed to Police complicity, whether in the shape of connivance or of active complicity. The Government itself may study and digest the evidence which the Commission has collected and draw its own lessons from it.

BANDE MATARAM.
24th October
1907.

1161. A correspondent of the *Bande Mataram* is of opinion that the recent riot was prearranged by the mechanical ingenuity of an executive body having an authority. The Police riot of Calcutta. The bureaucracy wanted to put a check to the growing feeling of the nation. Press prosecutions having failed and the prosecution of public speakers not having been quite satisfactory, the inventive geniuses of the executive bureaucracy adopted the idea of stopping at once all public meetings, and got everything ready for a riot which must precede the enactment of a gagging Bill. It is possible that this led to the arrangement with some of the municipal *dhungars* who were thought sufficient to overawe the people. The writer concludes by saying that the presence of the Detective Inspectors leads to the legitimate conclusion that they were there only to note which of the Bengalis resisted most, so that they could arrest them the day after.

(g) *Railways and Communications, including Canals and Irrigation.*

HINDOO PATRIOT.
23rd October 1907.

1162. With a view towards preventing thefts and assaults on passengers in running trains, the *Hindoo Patriot* considers it necessary that an efficient system of communication between the passengers of either class and the guard or driver should be introduced. The third class passengers, Indian travellers and native females are more in need of protection than first or second class passengers and Europeans, and means should be provided towards ensuring their safety.

(h) *General.*

AMRITA BAZAR
PATRIKA.
22nd October 1907

1163. The *Amrita Bazar Patrika* is of opinion that the present English rulers of India are showing signs of deterioration and losing the indomitable courage and high administrative capacity of their predecessors. The partition of Bengal is a most humiliating confession of such weakness and incapacity, and shows a tremendous fall from their high position. The Government has moreover ceased to exercise authority. Superiors have not the power to control their subordinates and every one is master. The authorities have become so nerveless that they have to subsidise the impecunious Nawab of Dacca and enter into alliance with the Muhammadans to cope with the intelligent Hindus. Administration in India means now-a-days a fight with young lads and a crusade against so-called seditionists.

III.—LEGISLATION.

BENGALUR.
20th October
1907.

1164. Commenting on the introduction of the Seditious Meetings Bill, the *Bengalee* considers it a grave infraction of the indefeasible right of the British subject that his house may be invaded by the Police at any moment on the pretext that a political meeting or a meeting calculated to disturb the public tranquillity is being held in the premises. The people are constantly having marriage parties where a large number of people meet together and discussions take place about all manner of subjects. Even if the guests were discussing perfectly innocent things, a malignant neighbour might go over to the Police and give them information as to the character of the meeting. The Police would thus be invited to the spot, and all manner of complications might follow. The Bill is thus an invasion of the sanctity of the home, and all that it implies, and the journal hopes that it will be withdrawn.

1165. The *Indian Mirror* remarks that if the Government went wrong in promulgating the ordinance, it is now about to perpetrate a still more grievous and deplorable blunder by stereotyping this "hateful" measure into an accepted law of the land. What was only a temporary device will henceforth assume the character of a permanent bugbear frightening the people from speaking out their mind in the constitutional manner which has so long been open to them. The bureaucrats have become so thin-skinned by a vicious monopoly of power, that they chafe and fret at vigorous and independent criticism of their procedure, and ingeniously construe it into incitements to lawlessness or ill-feeling. There is everything open and above board in the public utterances and if the Government has any reason to smell sedition there, the ordinary law of the land must be held quite sufficient to scotch it, without recourse to such a drastic measure as the Government intends to adopt.

INDIAN MIRROR
20th October 1907

1166. Commenting on the Seditious Meetings Bill, the *Amrita Bazar Patrika* points out that there is absolutely no necessity for the proposed Gagging Act. Section 144 of the Criminal Procedure Code is quite enough for the purpose of stopping mischievous public meetings. "Why does the Government of Lord Minto then take the odium of this needless piece of legislation upon itself? Then again, has it really not occurred to the authorities that, armed with such an enactment, the subordinate authorities and the Police are likely to create disturbance and break public tranquillity? The country has more to fear from the lawlessness of the officials than from that of its own people."

AMRITA BAZAR
PATRIKA
21st October 1907.

1167. With reference to the Seditious Meetings Bill, *Bande Mataram* writes: "So Sir H. Adamson has at last come to the rescue of Adam's sons. He has introduced the Seditious Meetings Bill in the Viceroy's Legislative Council. He has himself characterised it as a repressive measure of "considerable potency." Yes, we all now admit the potency of repressive measures. But for them the Bengal boycott would not have been so successful this time. Many a confirmed Loyalist has been turned into uncompromising Nationalist with the administration of a single dose of this potent remedy. The more we have of it the merrier for us. Let the Police break up every party of twenty-one men assembled in a private house, and the present bitter waters of disaffection will in no time be converted into the milk and honey of active affection. The potency of repression is not only considerable, but we cannot set any limit to it. This principle of potency is a wonderful discovery. Like homœopathic medicines, the potency increases along with dilutions. It may be designed by Lord Minto as a means of preventing sedition, but it will be used by the Police with far more comprehensive effectiveness. After this Dr. Ghose can discover no new principle as he has threatened to do."

BANDE MATARAM
21st October 1907

1168. *Bande Mataram* is of opinion that nothing has as yet happened in India which justifies the passing of the Seditious Meetings Bill. All that has hitherto taken place is silent moral revolution in the ideas and sentiments of the people. The unseemly ebullitions of popular feelings on one or two occasions, which are being urged as a pretext for these repressive measures, have been mostly provoked. But the journal thinks it useless to plead these as extenuating circumstances. The only hope of the people lies in opposing a determined and invincible will to all these repressive measures, and not in coaxing and cajoling the bureaucracy to be tolerant and merciful.

BANDE MATARAM
22nd October 1907.

1169. Commenting on the statement made by the Home Member in the course of his speech in introducing the Seditious Meetings Bill, to the effect that a section of irreconcilables were opposed to the "Large and Generous scheme of Reform" now before the country for criticism, the *Bengalee* declares that the "section of irreconcilables" to whom he refers objects to the scheme for no other reason than that it proposes no substantial change whatever,

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either in the principles or policy of British rule in this country. No reform is worth anything, nor has it the least chance of success, which does not give the people a real and effective voice in the government of the country. The proposed Bill, therefore, proceeds upon assumptions not one of which is either sound or well-founded. There is no "large and generous scheme of reform" now before the country, nor is there any "section of irreconcilables" opposed to such a scheme, for the reason that the scheme itself does not exist.

AMRITA BAZAR
PATRIKA.
23rd October 1907

1170. The *Amrita Bazar Patrika* is of opinion that the proposed legislation for preventing public meetings will legalize proceedings which have hitherto been held illegal and arbitrary, and empower Magistrates to commit illegality and violence with impunity. The Bill for stopping public meetings will thus frustrate the very object of the measure by aggravating the evil which the Government is seeking to put down. Armed with this power the local authorities and the Police will be tempted to use it recklessly and often unnecessarily, and thus goad the people to curse the Administration and perhaps disturb the public tranquillity.

VI.—MISCELLANEOUS.

WORLD'S
RECORDER.
15th October 1907

1171. The *World's Recorder* observes that though the primary obligation of the people is to serve the cause of the mother-country and to further its interests to the best of their power and ability, they are no less responsible to the Government of the country. That being so, it is sheer madness on their part to go against the Government, though in a passive way, and try to better their condition, political or otherwise, independent of Government aid and support. The moderate section fully realize this, and they are leaving no stone unturned to effect this happy consummation and bring about a reconciliation between the rulers and the ruled. But *prestige* stands in the way, and the bureaucratic officials in their zeal to serve the Government are quite reluctant to yield, even an inch, with the result that the Extremists are gradually getting the upper hand in their attempt to question the wisdom and fair-play of the Government.

BENGALUR.
19th October 1907

1172. The *Bengalee* writes in glowing terms of the meeting held on the Federation grounds in connection with the partition of Bengal, and advises the rulers to remember that the feeling against the partition is not dead. The people will never be reconciled to it, and the demonstration, two years after the event, discloses a situation which must be faced. There are "new facts" in abundance which would justify a revival or modification of the policy of partition, but Mr. Morley cannot be relied upon accepting them or according them any consideration. Change is the order of the universe, and politicians must be excused if they decline to look at what they said in the past.

AMRITA BAZAR
PATRIKA.
19th October 1907.

1173. The *Amrita Bazar Patrika* is of opinion that the demonstration of the 17th October last should teach those who are not blinded by prejudice, that popular feeling against the partition has not abated. The assembly of fifty thousand men, who collected of their own free will, sat on the ground patiently for hours and solemnly joined in the two vows, advocating the continuance of the anti-partition agitation and the boycott of foreign goods. This proves that a feeling of nationality has sprung up in the minds of the people, and that they are trying to be united. The futility and error of a policy of repression should now be realized. The people have not been cowed down in spite of the efforts of the authorities to terrorise them, and imprisonments, deportation and police violence have not crushed the new spirit in the country or demoralised the promoters of the *Swadeshi* movement. In endeavouring to stop sedition by forbidding public meetings, the authorities will proclaim to the world that British rule in India is a failure, and that they have governed its people so badly as to have at last led the latter to rise against their rulers. The responsible rulers of the present day appear to be losing the wisdom and

foresight of their predecessors and getting more and more demented. The demonstration has also proved the folly of deputing the police to attend public meetings and report the so-called seditious utterances of public speakers.

1174. *Bande Mataram* declares that what is popularly known as the Partition Day or the Rakhi Day has come to be a very significant date for the people of Bengal.

The Rakhi Day inspiration.

BANDE MATARAM.
21st October
1907.

The date has been associated with the rebirth of nationalism in the land, and hence its sanctity and solemnity in the national consciousness. The cool courage which the monster gathering in the Parsi Bagan exhibited that day samples Indian heroism and manliness. It is neither aggressive nor offensive; it has no brutal vindictiveness; it is never displayed for its own sake, but keeps itself ready and well poised for punishing any outrage on person, property or honour. "The people are silently gathering strength only to protect the movement from collisions with the resourceful alien interest. They will never needlessly show fight; but when unjustly thwarted in realising their elementary human aspirations, they will call forth all the energies of the soul to vindicate their manhood. What little of violence may have hitherto marked the progress of the nationalist movement in the country has always been of a justifiable character, and if this mere manifestation of manliness on our part goads the bureaucracy into making a full use of all the energies of repression, then we have full confidence that Providence will throw His own sword into the scale and lead us on to Victory."

The Nagpur affair and true unity.

1175. With reference to the rupture between the Nagpur Nationalists and Moderates, *Bande*

BANDE MATARAM.
23rd October 1907

Mataram writes:—

"True national unity is the unity of self-dedication to the country when the liberty and greatness of our motherland is the paramount consideration to which all others must be subordinated. In India at the present hour there are three conflicting ideals; one party set the maintenance of British supremacy above all other considerations; another would maintain that supremacy in a modified form; a third aspires to make India a free and autonomous nation: connected with England, if it may be, but not dependent on her. Until one of these conflicting ideals is accepted by the majority of the nation, it is idle to make a show of unity. That was possible formerly because the ideal of a modified British supremacy was the prevailing ideal; but now that new hopes and resolves are entering the national consciousness, these must either be crushed or prevail, before true unity of a regenerated nation can replace the false unity of acquiescence in servitude."

Morley at Arbroath.

1176. With reference to Mr. Morley's speech at Arbroath *Bande Mataram* says:—

BANDE MATARAM.
28rd October 1907

"We need not waste much space on Mr. Morley's latest piece of hollow verbiage delivered at Arbroath. It rings false and insincere from beginning to end, like all the utterances of the man on Indian questions. Mr. John Morley, the Secretary of State for India, is the same man who hounded on his countrymen to commit in Egypt one of the most treacherous and sanctimonious acts of piracy of which any nation was ever guilty. He is the same man who during his tenure in office in Ireland convinced Irishmen that of all men he was the one whose finest promises meant the worst performance. He is the standing example in modern politics of the austere radical bookworm, whose actions have done more harm to liberty and Nationalism than a hundred books of political philosophy could do good."

1177. The *Indian Mirror* observes that the time has come when the people should put a stop to *Swadeshi* speeches and demonstrations, and devote their attention to more practical things. All meetings should in future

INDIAN MIRROR
23rd October 1907

Let us be methodical and practical as a nation.

confine themselves to the devising of practical measures whereby the arts and industries and the internal resources of the country may be developed and the wants of the people met. It trusts that the advantages offered by the Indo-American National Association of America will be availed of by educated Indians, both young and old, for the purpose of acquiring an industrial training such as is necessary for furthering the progress of this country.

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24th October 1907

1178. *Bande Mataram* observes that the Moderates have, according to their own conviction, achieved a great success in securing the recognition of the aliens whose domination over India they consider to be "divine dispensation." It will not be necessary on the part of the aliens to exert themselves to "rally the Moderates to the cause of the Government," as stated by Mr. Morley. The Government has only to keep its door, against which the Moderates are now beating in vain, ajar, and they will at once rush in. If they gain a little encouragement, they will at once do what they are asked to do by the Government.

BENGALIEE.
24th October 1907

1179. A Muhammadan correspondent of the *Bengalee* calls upon his co-religionists to come forward and proclaim to the public at large and the Government that some of the Associations in Calcutta pretending to represent the Muhammadan community are nothing more or less than a few self-created bodies, composed of a microscopically small number of self-seekers. The Government look upon these Associations as composed of representative leaders, and as such refer to them for opinion on important questions. But little do the Government know that the opinion thus given is more the individual opinion of some of the office-seekers than that of the body in whose name they speak.

BENGALIEE.
24th October 1907

1180. With reference to the formation of a new organization in America entitled the "Indo-American National Association," the Presidentship for India of which has been offered to Mr. Dadabhai Naoraji, the *Bengalee* states that "if England has any regard for her good name still left in her, she can hardly fail to be nervous at the prospect which this new Association, and all similar agencies open up for diffusion of Indian information throughout the civilized world."

BANDE MATARAM.
24th October 1907

1181. *Bande Mataram* declares that it never came across such an insolent piece of braggadocio as the statement made by Mr. Morley in his Arbroath speech to the effect that confusion and carnage would prevail in India if the British were withdrawn from the country. It is not even more than a century and a half that India has been under British rule, but the boast has perhaps been repeated a million times that, without the beneficent and strong British administration, she will at once be plunged into chaos and confusion. The statement is too audacious and hollow to require any serious notice, but even granting for argument's sake that such a catastrophe will be inevitable, the chaos and confusion that gave us our undying civilization and an enviable place in the hierarchy of nations, will be a far more desirable substitute than *Pax Britannica*.

**AMRITA BAZAR
PATRIKA.**
24th October 1907.

1182. The *Amrita Bazar Patrika* writes:—"The Government has introduced a number of repressive measures which are creating seething discontent in the land. The manner in which justice is being administered has led the people to lose their confidence in the courts of law. The Russian method of administration has added fuel to the fire of discontent, and if the representatives of the people show their indignation at this state of things, they are deported without trial or arbitrarily put in *hajut* or jail. The real authors of this unrest, namely the officials, not only go unpunished, but actually sit in judgment upon those whom they have driven to a state of desperation, and deal out condign punishment to them. The inevitable result is that the evil is growing in volume and intensity." The journal, with reference to Mr. Hardie's last telegram from Baroda to England, states that though the people are "bound, gagged and at the mercy of the corruptest police" they must do their duty to their motherland.

OFFICE OF THE INSPR.-GENL.
OF POLICE, L.P.,
DARJEELING.

The 26th October 1907.

F. N. WARDEN,

Per. Asst. to the Insp.-Genl. of Police, L.P.